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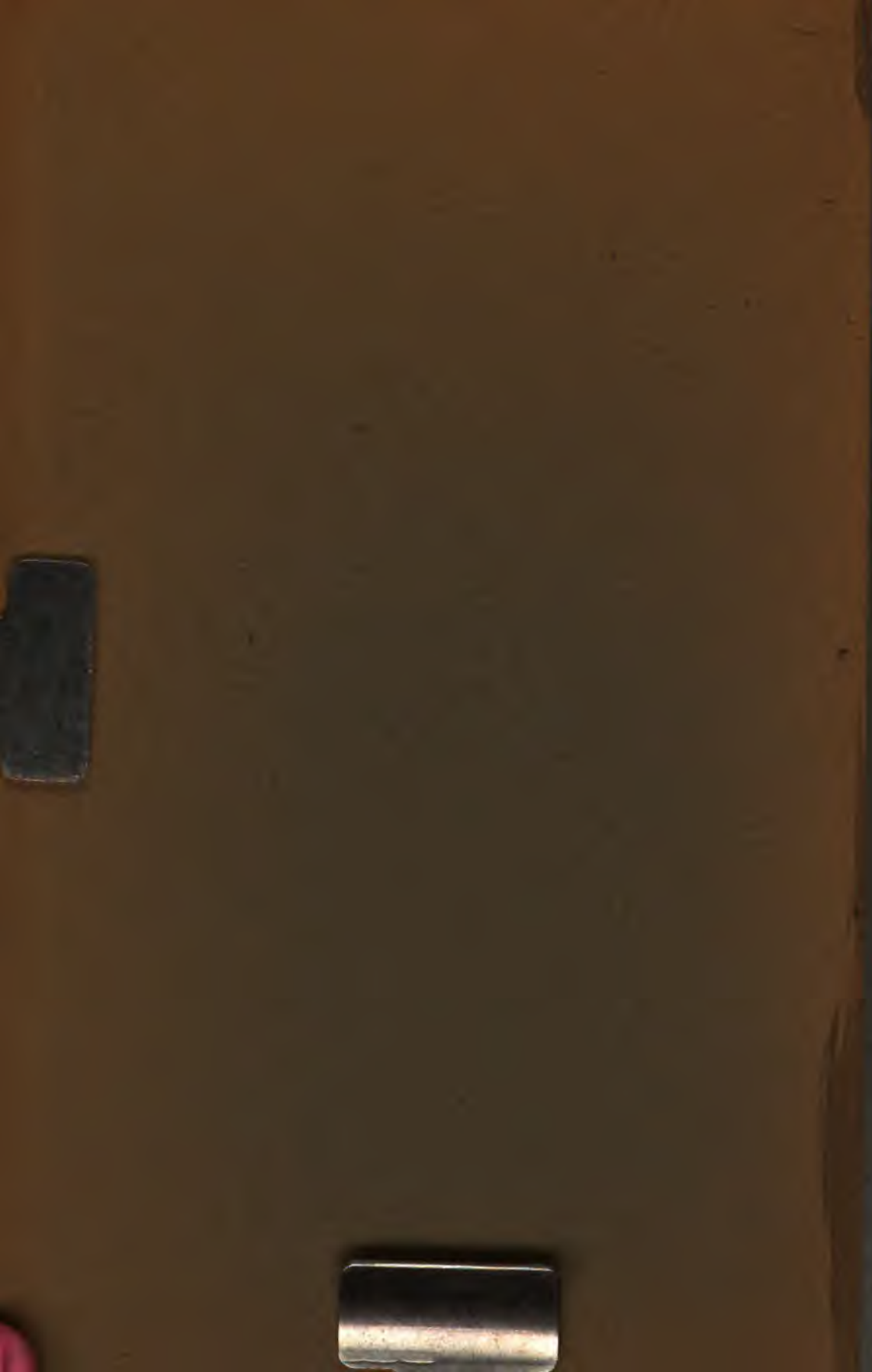
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STORAGE

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THE CHURCH
THE STATE AND
THE UNIVERSITY

We have sufficiently multiplied the outlines of institutions of learning, and we may well begin to think about filling them up.—*Bishop Potter in the Scholar and the State.*



THE CHURCH, THE STATE, AND THE UNIVERSITY

AN ESSAY IN HIGHER ECCLESIASTICAL POLICY

BY

THE REVEREND JAMES SHEERIN

Sometime Warden of the Episcopal Hall at the West Virginia University;
Graduate of Bexley Hall, Kenyon College; B. A. of Columbia
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School, Cambridge

NEW YORK:
THOMAS WHITTAKER, 2 AND 3 BIBLE HOUSE
1906

CLINTON, MASS.
PRESS OF W. J. COULTER, ITEM OFFICE

First printing, August, 1906
Second printing, with corrections, September, 1906

12-17-36 J.A.
A LETTER TO THE AUTHOR

THE CORNELL UNIVERSITY,
ITHACA, NEW YORK, August 15, 1900.

THE REVEREND JAMES SHEERIN,
New York.

Reverend and Dear Sir:

10-1-06
Please accept my sincere thanks for the copy of "The Churchman" containing your article on "State Universities and the Church," which is admirable and to the point, and I hope that you will keep the subject alive by presenting it from time to time as cogently as possible.

10-1-06
Time has only strengthened my belief in the usefulness of church halls in connection with our large undenominational universities, and especially those established by the western states. It is one of the greatest and best of opportunities. If I were a millionaire, this is one of the first things I would effectively aid in forming. A church hall with simple, comfortable, and healthful studies and bedrooms, with its own little chapel, library and dining-hall, built on the model of those so well known at Oxford and Cambridge, with, say, at least two or three acres of land adjoining, would be a most pleasing and useful adjunct to any university in the land, and would aid in raising both the religion and patriotism of our country for centuries.

It occurs to me to add that should any wealthy churchman in New York or elsewhere wish to create such an institution as you, I, and every thoughtful man who understands the question, would wish to see, there could be no better place of beginning than Cornell University.

It is obliged by its charter to be absolutely unsectarian, but a large number of its trustees and faculty are Episcopalians, and there is nothing to prevent the creation, in the immediate neighborhood of the University, of a church hall with such rules and regulations as its founder and his advisers may wish.

Under the laws of the State our trustees could not give a site for such a hall, but one could easily be obtained, I feel sure, at a reasonable rate in the immediate neighborhood. In fact, there are many most beautiful situations which can now be had at a really low price.

Such a hall as above indicated should consist of suites of study and bedrooms for say anywhere from eighty to one hundred and twenty young men, with rooms for the warden and his family, a pleasant dining hall and a small library. The best architect to arrange the thing in the United States is, in my opinion, Haight, who has done such beautiful work for the Divinity School at Chelsea, and for Yale University.

There ought to be, by all means as above stated, at least a couple of acres for the garden and recreation ground.

There are nearly two thousand students in this institution, and soon there will be three thousand, and a hall like this which I have sketched would exercise a most useful and beautiful influence.

With thanks for the kind terms in which you refer to my dear friend Gilman and myself, I remain,

Very respectfully yours,

AND. D. WHITE.

The Church, the State, and the University

LOOKING BACKWARD AND FORWARD

The following essay, "Religion and the State University," was first written about ten years ago, and, with a few additions later on, read in part before clerical clubs in Boston and New York. Some of its arguments were also used in briefer articles in certain church periodicals, particularly an article entitled, "The Church and the College," appearing in *The Church Standard*, of Philadelphia, November 13, 1897; and another, "State Universities and the Church," in *The Churchman*, of New York, August 4, 1900. Its publication in pamphlet form is due to the opinion of better judges than myself that it ought to have larger circulation in its original shape. It is not worded just as I might word it now, and the emphasis it puts on certain points may easily be found too great; nevertheless, I prefer to let it stand as it is as a permanent expression of my views—whatever they may be worth—of how the Church might come to the assistance of the State in the development of a more satisfactory educational system where there are State Universities. The primary object was to consider these latter institutions, yet there is nothing in the plan that forbids its application to any great secular university; and I suppose it is true that now all our large universities are secular, or non-sectarian, no matter what their origin. Some of our struggling little denominational colleges could find a happy solution of the problem of their *raison d'être* if they were willing to transplant themselves into the midst of a great university, and be content with a less isolated grandeur. It would be, for example, of considerable more profit to Church and State alike if beautiful little St. Stephen's College—at which I got my first start collegeward, and which I therefore love in spite of what some may call a cruel suggestion—were to sell

all it has and re-establish itself on Morningside Heights as St. Stephen's Hall or St. Stephen's College in Columbia University. The little college would lose its life thus? Yes; but in a truly Christ-like way. It would lose an imperfect and a dwarfed existence to gain a greater and a nobler life. What at first would seem sacrifice should finally prove to be high wisdom. It would require some courage and statesmanship on the part of its trustees to take the necessary steps, but once done the chances are that all would approve the action, for it would be discovered that the fine ideals for which the church college was founded were still before it without losing the larger intellectual life of the great university. This is a day of consolidation, and defective as the process is, in the long run the great trust is nearer the true way than the precariously small concern. It is a faith that is as true of church and educational institutions, if it is true at all, as it is of the commercial and the industrial.

If apology is needed for a thing I have never admired in others, namely, placing under my name on the title page some of the later places wherein I was educated, let it be found in my wish to make it plain that I have some right to speak on a subject so important as that of Church and State in higher education. The financial necessity that forced me to delay my own education, and to obtain it, as it were, piecemeal, has this advantage which I was unable to see at the time, but which is revealed in retrospect, that it made me peculiarly acquainted with church institutions as well as the secular, and that I had the unique experience of having a part of my college work in more than one old-fashioned college after now obsolete methods, and a part in a new and lively state university, and a part in what is becoming, if it is not already, the greatest of American universities,—with some finishing touches in the shadow of "fair Harvard." To do this required a period of eighteen years, covering the actual time of transition from the old ways to the new, and caused me to live in an unqualifiedly rural district, in villages and towns, and in great cities. The net result is a strong feeling that student human nature is pretty much the same everywhere, that the so-called church college student has little if any advantage over the other kind, and that the ideals of the secular or state institution are as profoundly religious as the best of those who are inclined to hurl the epithet "godless" at them. Furthermore, as time goes by, and as I read the remarkably increased stock of literature dealing with university ideals and methods, such as Paulsen's "German Universities;" as I also see such attractive educational numbers as those of *The Outlook* and *The*

Churchman, or when I attend such a convention as that of the National Educational Association in Boston, I am more and more convinced that we are living in the great educational era of the world, and that the Church in England and the Church in France, together with the Church in America, should rejoice rather than grieve or rebel that other powers have been stirred up by its own historic work, or by the spirit of God working in them, to be and to do all that they ought to be and do in the field of education. A realization of this would pull the sting from supposedly offensive or poisonous educational bills. Awake to its own true mission in the world, the Church would surrender to the inevitable, and understand that this special inevitable was probably also the divinely desirable in the field of education. It is not the duty of the Church to educate the mind forever; it is not its duty to run kindergartens, or cooking schools, or soup kitchens, or gymnasiums forever, no matter if it can do these well; it is only its duty to do such things until it can induce the city or the state or the nation to go and do likewise. Therefore, when it finds the State willing to assume the work of educating its children, let it rejoice and let it help. If the State is unwilling to take over from the Church the further duty of training children in the ways of God as revealed through Jesus Christ, instead of condemning, let the Church ask if this could ever be desirable, unless in that day when the kingdoms of this world shall have become the kingdom of the Lord and His Christ? When that divine event has taken place then Church and State will be one indeed, in a manner now utterly impossible. Meanwhile, let us be glad of a State that is willing to do so much, and let us humbly work and hope for more, and for a sane knowledge of what that "more" should be.

It was in this spirit that I attempted to write my various essays on the Church and the University. If I seem to be limited to the thought of one method of work, it is in part due to a three years close connection with the founding and development of an imperfect example of such a hall as I have advocated. I refer to the Episcopal Hall at the West Virginia State University, founded in 1895. It was a brave venture for Bishop Peterkin, because church prejudice was against such a move, because the money at his command was exceedingly limited, and because the University at which the experiment was made was then one of the most "embryonic" in the country, in which the preparatory department was too dominantly large. Had there been more money, and had it been established at some great university of a more settled character, such as Cornell, or Minnesota, or

Wisconsin, or California, there is every reason to believe that the plan would have eminently succeeded. Yet, in spite of the fact that it is today abandoned in its more ambitious character as a diocesan institution, existing only as a parochial though a useful hall, it had its influence in a much larger way than might have been expected. The president of the University declared, in the presence of a distinguished gathering including men like President Harper, that it had made the University famous where it had never been heard of before. It was mentioned before at least one national educational convention by Professor Richard T. Ely, as an example that should be followed by all denominations, and it drew the attention of such eminent men as the Honorable Andrew D. White, then ambassador to Germany, who had proposed similar halls at Ann Arbor forty years earlier. Today the plan is receiving an attention few would have expected when the Episcopal Hall at Morgantown, West Virginia, began its modest work. There are efforts on foot to place at Chicago a series of resident halls, each with its master and its tutors. The sensation of the recent commencement season was the oration of Charles Francis Adams at Columbia University bewailing the weakness of the great University as such, and arguing the possibility of remedying its mistakes by the establishment of small colleges within the larger fold. Coming as it did from a distinguished member of the Harvard Corporation, the oration did much to further the movement. It is also understood that President Woodrow Wilson, troubled by elective looseness, is seeking funds to endow a college and tutor system at Princeton after the model of Cambridge and Oxford. Over in Germany, where one is wont to think universities are well-nigh perfect, there is considerable restlessness due to shirking of duties and cutting of lectures by the students; and Professor Paulsen, who seems to dread any measure of discipline that would endanger the university's character as "a place of scientific investigation," goes so far as to suggest a return to the Middle Ages' colleges and burses (by which he means what we are calling halls) as a possible way to correct the defects of the free elective system. ("German Universities," p. 286.)

Such tendencies as these are leading me to feel that, after all, my earlier enthusiasm for the church hall plan was not so unreasonable as it may have seemed to some. No man puts a higher estimate on certain other methods of exercising religious influences in educational institutions. That universities are more and more establishing regular courses in Biblical literature, in apologetics, in ethics, and

in church history should make every Christian worker gratefully sanguine. The erection of great buildings devoted to the purposes of religious organizations is another hopeful sign of the times. Never were the Young Men's Christian Associations so active or so successful as now in both college and university, and the eager interest displayed in settlement work is not the least of the indications that there is a splendid revival of "true religion and undefiled" in all our larger institutions. The fact that there is a renewed interest in the office of chaplain is also a promising note. The president of the college used to be the pastor and the friend of his students; he conducted the services in the chapel, and he was the spiritual adviser of many. But when the college became a university this fine old relationship passed into abeyance. What would be of more immediate value than a return to it by a delegation of the pastoral and spiritual sides of the presidential office to one whose title and functions would proclaim the university's belief in a life other and better than the intellectual?

Not one of these or similar methods should be slighted. They should be applied and developed more and more. Their instant worth and practicability are doubtless superior to that of the church hall plan. But there is no rivalry between them. Conscious that there is not much likelihood of the present generation living to see anything like a complete system of church or college halls at any university, I send this pamphlet forth simply as a witness to the fact that there is yet faith in the plan, and that certain signs point hopefully in its direction. What the believers in it desire is that it will be given a fairer and a more valid trial than it has yet had before it is finally abandoned as a forlorn hope.

JAMES SHEERIN.

CLINTON, MASSACHUSETTS,
August, 1906.

Religion and the State University

For several years a popular magazine of enormous circulation has found it profitable to keep running in its pages a series of articles entitled "Modern College Education: Does it educate in the broadest and most liberal sense of the term?" If it were necessary to prove that the subject of education is creating an unusual interest in these last days of the nineteenth century, this fact would go far to prove it. But besides the magazines, the officials of colleges are, as never before, revealing their interest in this supremely important discussion by publishing in book or pamphlet their own conclusions formed through years of extensive and practical experience. Perhaps the most permanent form that these have yet taken is to be found in four representative books, "The Meaning of Education," by Professor Nicholas Murray Butler, of Columbia; "The Higher Education," by Professor Ladd, of Yale; "University Problems," by President Gilman, of Johns Hopkins; and "Educational Reform," by the President of Harvard. These four books have value, not only as testifying to a wonderful awakening of interest in all matters of education, but they have an additional value because they give unanimous witness to the absolute need of religious instruction as a fundamental part of all higher education. Where this is not stated in so many words, it is all the more powerful by a silent assumption that no one for a moment thinks of either denying or asserting a factor in education which the better experience of the world has declared to be all-essential. The spirit of the books is undoubtedly in full agreement with the declaration of Hamilton W. Mabie, that there can be no education

without religion, and that the final aim of all education is to open a man's soul to the beauties and wonders of God's world.

RELIGION GENERALLY ACCEPTED.

This is a fact worth taking account of in these days when some, who look upon themselves as the divinely chosen guardians of Church and State, declare that education is largely now in the hands of unbelieving men, and that all our institutions are becoming godless schools. Here are four men who are of the vanguard of all advanced and even radical thought on education, yet one of them, who but echoes the belief of the others, and who himself is generally regarded as among the very highest authorities on all modern methods of education, tells us unequivocally that education cannot be identified with mere instruction or acquisition of learning. "If," says he, "education cannot be identified with mere instruction, what is it? I answer, it must mean a gradual adjustment to the spiritual possessions of the race. Those possessions may be variously classified, but they certainly are at least fivefold. The child is entitled to his scientific inheritance, to his literary inheritance, to his æsthetic inheritance, to his institutional inheritance, and to his religious inheritance. Without them he cannot become a truly educated or cultivated man. . . . The religious element may not be permitted to pass wholly out of education unless we are to cripple it and render it hopelessly incomplete." ("Meaning of Education," by Nicholas Murray Butler, pages 17 and 30.)

Have our religious leaders much cause for alarm while our leading thinkers on educational problems speak and write in this way with undoubted sincerity? Would it not be a more gracious attitude, leading to more immediate results, if churchmen were to recognize frankly that the foremost men in education outside church college circles are just as strong as the most ardent member of "The Association for Promoting the interests of Church Schools, Colleges and Seminaries," in their belief that no system of education is worthy of the name which does not fully recognize what

a present day philosopher has called the ultra-rational sanction for social conduct, namely, religion, the indispensable basis for all true human and higher social evolution! If this is not far enough, there are other facts that indicate a fuller acceptance on the part of those in authority over our universities of the theory that religion must be taught in no uncertain terms. One such may be mentioned. In 1880, at the annual commencement of our greatest State University in Ann Arbor, Michigan, Bishop Harris delivered an address entitled "Complete Education," in which he gave utterance to the following unmistakable words: "No system of education deserves the name that does not educate and organize the moral faculties, instructing and crowning conscience, cultivating a love of truth and truthfulness, implanting a high-souled sense of honor which cannot endure falsity or impurity, and exalting the sense and the love of righteousness. . . . Religion, then, as the philosophy of the spiritual, and the culture of man's spiritual nature, is an indispensable part of education, to say nothing of its relations to the soul's eternal well-being." The remarkable thing about this declaration is that it was given a semi-governmental character through its publication and distribution by the State Board of Regents. It is a case where the representatives of state authority were no less eager than a bishop of the church to make it emphatic that a state university could not afford to ignore religion; nor have we had any evidence since then that the same desire does not remain as strong as ever, or that other state authorities do not share it.

THE SILENT INFLUENCE OF RELIGION.

Enough has been said to indicate clearly that there is a practically unanimous conviction that both the secular and the state university are as much inclined to favor religious instruction as the church college can be. The knowledge of this must be most comforting to those whose highest concern is the moral and spiritual welfare of the citizen. The real trouble begins when we come to a definition of the term "religious instruction." It is no easy thing to settle when

and where and how and by whom this religious instruction shall be given. There are those among us who believe most earnestly that formal religious instruction in the schools is not only not necessary, but is at times something quite harmful. They say that Christianity has so permeated all institutions and all literature that it would be impossible to shut out its spirit from the schools, even though all mention of its name and terminology were eliminated. And this is by no means so absurd a contention as many would claim when we recollect that it is a favorite method of evidential preaching in these times to portray the all-conquering influence of Christianity in every department of life. We are told of its triumph in architecture or in art, in social customs or in philosophy, in all that concerns the manifold composition of that we call civilization. One cannot read the greatest products of the nineteenth century poetry without being overwhelmed by the tremendous hold religion,—and orthodox Christianity at that,—has upon the actions and aspirations of all the most developed races. He who reads present-day literature, whether it be that of sociology or of fiction, must be impressed more and more by the thought that life, in either its serious or its lighter veins, is unable to shake off the controlling touch of religious influences. The most widely read of modern poems and novels have been avowedly religious in their tone and purpose. We need but mention "The Idylls of the King," "Ben Hur," and "The Christian," to illustrate this statement. Why, then, is it so preposterous to say that, in all the selections they must read, in all the music and art they must study, and in all the moral instructions they must hear, boys and girls at school cannot, even if they would, fail to gain some sense of the importance of religion, and that in many cases they must unconsciously receive a profound impression of the reality of Christianity in its historic and spiritual character? Christianity literally pervades all modern life; we cannot get away from it. And this must be increasingly so, for all that is fundamental in the highest human thought and conduct rests upon the principles established by the Founder of the Christian Church.

CHURCH VS. STATE IN EDUCATION.

Nevertheless, admitting this, there remains the demand on the part of a great number of the best thinkers that religion shall be definitely taught. Who shall teach it? There was a time when this question could have been readily answered. The Church should do so, of course, for the Church had charge of all education, both sacred and secular. If men find fault with certain sections of the Church today for clinging to church colleges and refusing to be carried away by the new enthusiasm for state or "non-sectarian" institutions, let them remember that the day is not so far gone by when all education, whether higher or lower, might have met with annihilation if it had not been for a Church helpfully interested in body, soul, and mind. That she did this imperfectly is true, but that she did it at all is to her credit. President Gilman declares that "Universities are the children of the Christian Church." The great universities of Europe owe their founding and cherishing care for many centuries to the Church, acting either in its corporate capacity or through the individual efforts of its loyal sons. For the most part they took their rise from the cathedral or monastic schools. That they remained permanent bulwarks of civilization is due to the protection and interest of a Church that, in spite of its manifest faults, was for ages the only preservative power that civilization had. Harvard owes its origin to the Church of the Puritans, and to the special foundation of a young minister of the Gospel. Yale was the product of Congregational action. Princeton owes its origin and life to the Presbyterian Church. Columbia and the venerable William and Mary to the Episcopal Church, at a time when that church was a neglected colonial factor. Their primary object was to train Christian ministers and Christian citizens. What was said of Harvard in an original document was equally true of all, namely, that its chief purpose was that "the commonwealth may be furnished with knowing and understanding men, and the church with an able ministry." In brief, all that was respectable in education up to the present century, so far as modern civiliza-

tion is concerned, owed its birth and nourishment to a kindly mother, the Christian Church, and all this in a time when the State cared for none of these things. Is it, therefore, a matter of so great astonishment that there should have grown up in the Church a feeling that it is her peculiar prerogative to assume absolute control of all educational matters, whether they be in the realm of the intellect or of the soul?

As we approach the twentieth century, however, we find that belief not only losing its hold, but even meeting with disdainful opposition. From the first, our own country has declared itself in favor of the theory that the State has the right, and is in duty bound, to educate its own children. So far has this desire permeated American popular opinion that it made us all ready to laugh at the redoubtable President Kruger when he declared that it is not the State's function to educate its people, and that a citizen has the right to remain ignorant if he so chooses. This presidential opinion was published to show the eccentricity of the man, and for that very reason it also reveals to the more thoughtful of us how radically opposed are our own ideas to those of our fathers, who might have been equally amazed to hear some man declare that the right and obligation to see to the education of the young belongs to the State and not to the Church.

Certainly, whatever we may think of it, the State has undertaken this task in America with an energy and a success which compel our admiration. Not only has she provided numerous public schools for the very young, but a large number of the states have established and equipped universities, which, in a few years time, have sprung into equal fame and size with the more ancient foundations of eastern states. Students are flocking to them by thousands every year, and the neighboring church colleges continue their existence mainly through the loyalty of a few devoted churchmen. The whole tendency of the times is to center all educational influences in these remarkable state institutions. Even the great universities that were founded without governmental favor and aid are beginning now to take upon themselves a semi-official character and to ask occa-

sionally for state help. The fact that each receives a practical endowment of thousands a year through freedom from taxation gives to them the character of state institutions whether they will admit it or not. It is a notable fact that Oxford and Cambridge are each year becoming less distinctively "Church universities," and are falling more and more under national influences, for their lasting good many feel.

THE TRUE MISSION OF THE CHURCH.

Now the meaning of this movement away from the Church is not that these institutions are growing less religious, but that they are reaching a larger number and greater variety of people, and are therefore, so far as religious matters are concerned, restricting themselves more nearly to those things which are believed everywhere by all men at all times, *quod ubique, quod semper, quod ab omnibus creditum est*, as Vincentius of Lerins put it about the year 434 A. D. Nor will the true churchman regret it, for he will see in it a sign that this old but too often neglected catholic position of the Church is becoming better recognized in both Church and State, even if it be for the present an imperfect or an unconscious recognition. If the Church is conceived of as a regenerating force in the world, whose mission is ended when it induces the kingdoms of this world to become the Kingdom of God,—the world doing Christ's work in the Church's way,—none need fall into despair wherever the Church seems to disappear if the results are what she seeks. The Church is not in the world to originate, or control, or absorb. She is not here to work, primarily, but to make the world work. She is here to fan into flame the smoking flax, to put life into dry bones, to make holy the unholy, to inspire human progress, to fulfill and not to destroy; to be, in short, a supplementary divine force back of and within the powers that be, preventing evil where she can, urging to good wherever she sees opportunity. The question then is this: Would not a church that realized its mission thus, rejoice when the State became so thoroughly regenerated as to be willing to take upon itself the burden so long car-

ried alone by the organized followers of Jesus Christ? If so, would it not come nearer to a fulfillment of its Divine Master's ideal, ready to lay down its life if it could thereby save others, willing to spend and be spent in leading the forces of this world to do the will of God? Would it not also, with this doctrine of help, be a happy contrast to the attitude of so many Christian sects, too ready to manipulate politics for their own peculiar benefit, willing at all costs to originate if they can also dominate, virtually declaring by their actions that it is more blessed to receive than to give? Who can estimate the great harm done to the cause of Christ by the fact that many a denomination, professedly working in His name, was too apt to use the underhanded methods of scheming politicians to gain some congressional appropriation for sectarian purposes, or was quite content to measure its interest in the State university by the denominational color of the president, or by the number of chairs its partisans held, or by the frequency with which its ministers were invited to preach in the college chapel? With the denominations thus showing themselves selfishly bent on sectarian gain, is it any wonder that regard for a religion represented in this way has grown less and less, and that both officials and students should come to look upon all church offers to help as insincere and prompted chiefly by the spirit of sectarian aggrandizement?

But, while we may agree that the State has risen sufficiently in the path of intellectual progress to take charge of public education, are we also ready to allow her to give religious instruction or to include it in the university curriculum? The answer is very dubious. Leaving aside the practicability of it for the moment, is the State itself religious enough to undertake the work? We may hope it shall be some day, but is it so now? If governments were as hallowed by the spirit of righteousness as they ought to be there might be no difficulty; but until they can free themselves from the charge of incompetency in their hitherto undisputed functions, namely, the passage and enforcement of just laws, the honest and economical management of civil affairs, the average Christian citizen will be glad that the

Constitution of the United States puts a check upon the powers of the State affecting religion. There is a slight halo of religion thrown about our state and national affairs through the hiring of professional prayer makers for our legislative halls, or through the respectable custom of opening all political conventions, no matter how tumultuous, with the voice of prayer, and through the enlistment of chaplains for our army and navy; but all this pious recognition of the Divine Power can never induce the right-minded citizen to shut his eyes to the corruptions that too often lie just beneath the halo's reflection.

DIVISIONS IN CHRISTIANITY PREVENT DEFINITE RELIGIOUS INSTRUCTION.

But suppose the State were prepared to teach religion both by its constitution and by the righteousness of its motives, what then? Could it be done? Is the Church any better prepared to do so in a harmonious way? No matter what our ideal of it may be, let us not forget what "religion" is today as popularly understood. Is it misrepresentation to say that the Christian religion as thus known is practically a mere conglomeration of more or less antagonistic sects? The census of 1890 tells us of nearly one hundred and fifty sects in Christianity. How many more shall the coming census reveal, new or hitherto undiscovered? Of course we optimistically hope that they are drawing nearer together in the spirit of unity, but the discouraging fact is that the majority of them are not yet up to the point of even thinking of unity.* Will any man say that these one hundred and fifty sects are now ready to come to the State and announce as with one voice: "Here we are, your obedient servants for righteousness' sake,—your helpers in the Lord. Here is the common religion we accept; here are the simple religious instructions upon which we agree; here are certain forms of religion that we mutually consent to have used by all our children in school or college"? Is it at

*It may weaken this particular point in the year 1906 that we see various Presbyterians hitherto opposed now coming together, and certain Methodists and Congregationalists doing the same, but I am willing to see it counted foolishness in the light of the somewhat more hopeful condition of the present.

all likely that so blessed a result as this could be brought about just now while opinions on Biblical inspiration are made dogmas, while so many are slaves to this or that method of Sunday observance, or so unchangeably determined to insist that certain peculiar ideas as to amusement are of equal importance with the eternal commandments, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, or Thou shalt not covet! Let the State once commit itself to the duty of "teaching religion" and it shall have to meet all these unreasoning prejudices. It shall then be at the mercy of every body of cranks coming together for the purpose of crowding through whatever pet schemes their distorted minds could conjure up for the repression of human pleasure or profit. While organized religion remains what it is, it cannot be possible to give any general satisfaction by trying to teach its tenets, and it might be wisest to refuse to sanction any system of religious instruction now attempted. So long as tacit permission is given to use forms of prayer or methods of religious teaching, trouble will result from the efforts of a public school-teacher here and there to erect his or her ideas of the stage, of dancing, of card playing, of cider drinking,—or even that once feared "sin," "whistling on Sunday"—into a system of instruction that will be offensive to more than one upright parent; and a university president or chaplain now and then will feel at liberty to sandwich his own eccentric or individualistic doctrines into his chapel prayers, or to put his peculiarities of religious belief before the students in his interlinear comments on the Bible lesson, no matter what parents or regents may think or desire. It is not a question whether these things are right or wrong; it is only a question of their narrowing and dwarfing effect on certain minds, and of the right to inflict disputed opinions upon the student in this rather surreptitious manner. One evil effect is always present. In an age when the sin of disproportion is especially prevalent, it is a pity thus to spread it by creating the feeling in the minds of the young that matters in themselves debatable are so all-important as to monopolize the greater

part of life's efforts to improve. The art of discrimination—certainly a need of the age—is not only not taught thus, but is really dulled in its natural power, when the lesser truth is given the place of the greater.

It is plain, therefore, that the constitution is neither the only nor the greatest obstacle in the way of "teaching religion." The simple fact is that the State cannot do it; nor are the denominations ready as yet to aid her with anything like uniform agreement in form or matter. If religion must be taught, how then shall it be done?

HOME AND CHURCH ARE RESPONSIBLE.

So far as the public schools are concerned, it does not seem possible to propose any external method that could be applied to the satisfaction of all. As a matter of fact, the ideal way is for the parents to teach the children their religion at home by precept and example, and the Church should be always ready to supplement their efforts. But the sad thing of it all is that too many parents are less fit to do this than the State is, and are quite ready to shirk their duty at all costs. It is an ominous sign of a present day tendency,—one that both Church and State must take note of,—that parents and others who stand as sponsors for children at baptism, and hear the solemn warning of the Church, as expressed in the Book of Common Prayer,—“Ye must remember that it is your parts and duties to see that these children be taught, so soon as they shall be able to learn, what things . . . a Christian ought to know and to believe for his soul's health,” will go out from the presence of the minister and begin forthwith the process of unloading this voluntarily assumed responsibility upon either the public or the Sunday-schools. Socialism doubtless has its virtues, but the tendency to avoid doing anything that we can get the State or some other power to do for us is not without its elements of peril to the highest development of individual men and women, and therefore a danger to both Church and State. No matter how important religious instruction in the public schools is, it may be obtained at too great a sacrifice. It is far better to depend on the present condi-

tion of things, where the quiet influence of an upright teacher is doing more to make children moral and decent than any competitive system of formal religious instruction could accomplish. It should be possible to get all else that is needed in the home and in the church.

DEVELOP THE PARISH CHURCH.

When the student reaches the university, however, the problem has another face, for he not only receives his instruction but he makes his home in the university for the larger part of the period of dawning manhood, the time when he is most susceptible to influence. What shall be done to put about him there forces that make for righteousness? Of course a Church faithful to the doctrine of help rather than gain could do much by taking an interest in the kind of professor who is appointed to each chair; but this has been so greatly abused it has many dangers. If the Church could become so disinterested as to endorse and urge the right man, no matter what section of the Church or what denomination he comes from, a great advance would be made. The Church could also see to the development of the local church nearby the site of the university. Nothing so impresses the average youth as a magnificent church building with good music and attractive preaching. As a rule, the local church is unable to provide any one of these three essentials; therefore the whole Church in the State should come to the rescue and properly equip the ecclesiastical plant. If something like this were done at every state university in the land, the result should be exceedingly gratifying.

SEEK THE STUDENT IN HIS HOME.

But it is not merely on Sunday that the Church should reach the student. It is a significant fact, as has been suggested, that the average student is without home influences for three-fourths of the year. If he attends a state university he must room in one of the many boarding-houses, where the ordinary tendency is to coax him to become a permanent boarder by humoring him in every excess of con-

duct. There are boarding mistresses here and there who have noble purposes in their work, and who do much good by their refined and wholesome influence, but in too many instances, induced by the quite natural desire to make money, untold harm has been done by the opposite of this. If the system of licensed "dames houses," such as prevails in the large English public schools, were adopted it would be a step in the right direction; but a much better plan of the same character is the restoration of the ancient system of "church halls." In later medieval times, when some brilliant man began to lecture in a certain town, students so crowded into it that rioting and licentiousness were an ugly appendage to the incipient university. Soon the Church, through its bishop or other officers, in many cases through ardent laymen or devoted church women, began to erect and endow semi-monastic buildings called "halls," wherein students and tutors lived, having a common round of duties and pleasures, eating together, having their chapel services together, becoming in fact "a college," i. e. a collection of men in one building, or group of connected buildings, living the community life for the special purpose of more convenient study and preparation for university examinations. This was the origin of many European universities, perhaps of all the old ones, and it was particularly so of Oxford and Cambridge, where to this day "hall" and "college" survive, at times as interchangeable terms. It was exactly this system of halls and colleges that has made those two great English universities so charming and interesting to the whole world, and it is the side of university life wholly lacking thus far in all our state universities and in many others. In spite of its defects, due mostly to the absence of proper control, the dormitory system of such universities as Harvard and Yale has been by all odds the most attractive feature of college life, and is especially so to the reminiscence of the graduate in his later years. It is the nearest that we come in America to the college system of Oxford and Cambridge, the fundamental difference lying in the dormitory's rather perilous freedom from supervision. Yet, defective as it undoubtedly is, the dormitory has this charming side, with its

youthful fun and comradeship, and it has also its useful side in making the student an actual factor in a college body. There is help and inspiration in such a realization, and possibly the crudities of the old American dormitory system could be remedied by adding to such dormitories some of the more essential features of the English college system.

ESTABLISH CHURCH DORMITORY HOMES.

The fact that the state universities have no dormitories may be the Church's opportunity. In the dormitories for the greater part of the year is the student's home life, the place where he can be reached most quickly and most deeply; and just here, in the properly controlled and regulated dormitory, is where his religious life ought to be and can be best stimulated. In the dormitory he can be touched as a growing man as well as student. The proposition, therefore, to church authorities everywhere is this:

LET EACH DENOMINATION, IN ITS CORPORATE CAPACITY AS REPRESENTED IN THE STATE, BUILD A DORMITORY FOR STUDENTS, AND THUS SECURE THE FULL CARE OF THEIR HOME LIFE, BY FAR THE MOST IMPORTANT SIDE OF THEIR EXISTENCE IN A UNIVERSITY, JUST AS IT IS EVERYWHERE ELSE.

Such a dormitory could, as already implied—and should, in order to do its complete work—have its own dining hall, its own chapel, its own private tutors, and its own public lecturers on the subjects peculiar to religion. It need not be exclusively for adherents of its own denomination, but if it should eventually evolve to the status of a college, it could then be known as a church college at the state university, and possibly that would be so much the better for the perfect development of the American university. The unanimous opinion of thinking observers is that students are too much in the mass now at these swarming institutions, and this hall or college system may be the only way to add that individual touch which all declare to be the *sine qua non* of true education. It would in a sense individualize the student, and it would surround him by church influences.

UNIVERSITIES CANNOT PROVIDE THE HOME.

No doubt the State could of itself build and equip dormitory halls, designating a professor or other official to care for each, but to many that would appear perhaps "too socialistic" a step for the State to make, and there is already a feeling that too much money goes into the university. It seems, therefore, a providential opening for the Church to step in and help the State develop a perfect educational system. To the sentiment spoken of above, that which the student forms for his dormitory, could be added the memory of a wholesome moral and religious environment, made practical and possible by the personality and influence of a wise man in charge, whose rank should be not less than rector, or master, or dean, or that of a professor in the university, with reasonable disciplinary powers. Its functions should not be limited to mere boarding and studying. Its sphere of influence could be indefinitely enlarged so as to include extra studies and lectures not yet to be had in the university courses, and it should be decidedly helpful in the choice of bewildering electives. It could add in many ways that flavor of religion and life which all courses in intellect and life need to make them perfect. It should, in brief, be able to do all that the separate church college claims to do, and give in addition the larger life of a great university; thus reproducing, with more fidelity than our present disconnected and widely scattered small church colleges, whatever there is of value in the ancient Oxford system, with its lesser college communities recognized parts of one grand university, over and above each and for all.

CHURCH HALLS *in Loco Parentis*.

Naturally such a system of church halls or regulated dormitories,—whether they remained mere licensed "chamber-dekyns" or "hostels," to use old English names, or developed into semi-collegiate institutions representing the Church, but under the general control of the university,—would, in offering the home life of the university, involve a certain amount of discipline and restraint for the undergrad-

uate, and discipline is a word much dreaded by those who are fond of using that phrase, "the liberty of the university man." But who are the "university men" we are to leave free? The whole trend of this proposed plan of residence and guidance may be regarded as not applying to the graduate students, except in a voluntary sense, but there is a widespread feeling growing in strength that the average undergraduate is not yet up to the mark at which all outside control may be abandoned. The name "University" is one of great dignity, but the swelling numbers of its students in this country are thus far mainly of the character and rank of the upper forms of certain English schools or of the standing of those in the German gymnasias. It seems to many a great calamity that such boys should be so suddenly thrown into the freedom that belongs to a more disciplined manhood. This feeling has larger justification as one views the preparatory departments of many Western and Southern universities. It is a condition, not a theory, that faces us. While our universities are so embryonic, as it were, the inference is that something must be done in the way of undergraduate parental control. The nation and the further graduate studies will be the better for it, and there seems to be hardly a better way to accomplish this than by the proposed collegiate halls. At the same time, a discipline that degenerates into a mere irritating boarding-school habit of nagging and watching everything a student does would do more harm than good. The highest aim of a church hall should be manly independency, neither sanctimoniously religious nor recklessly indifferent to moral restraint. Without trying to be recognized as colleges after the Oxford pattern, such halls might very well begin with the hope of doing what the recognized "houses" at the great English schools have done, i. e. bringing order out of disorder, introducing something of a regulated community life where before were confusion and isolation. The author of "School Boy Life in England" tells us this: "As long as the commoners at Winchester were living in a single large community, discipline was hard to maintain; and as long as the oppidans at Eton lived in mere boarding-houses, there was

plenty of flogging for the masters to do. The perfection of the system now in vogue was not reached until the boys were divided up into definite communities, small enough to feel their individuality, and were placed under masters sufficiently wise and strong to have a personal influence over each of the boys in their charge."

LONELINESS OF STUDENT LIFE.

This is a lesson not to be despised because it comes from an institution merely called a "school." Our universities are inclined to let students suffer on account of a name. Even in Harvard, whose claims to the exalted title "University" are higher than most, one of the saddest sights in the student world is to witness the intense loneliness of the boy who comes without introduction, for whom there is neither club, nor fraternity, nor society; and his name is legion. For him there is little but the development of the recluse on the one side, shy and awkward in company all his after life; or there is the descent into the Hades of immorality that is made all too easy for him by his lack of friendly surroundings. The society of the former is his books and a distant glimpse of his teacher occasionally; the society of the latter is likely to be found in the low theatre or the still lower dance hall, or even in the assignation house. The only "lady" many of them meet is the chorus girl. It is not because the student prefers this, but because his solitary boarding-house life compels it; and what is true of the conditions in Cambridge will be increasingly true in every growing university of the country as time goes by and population increases.*

Nor is his social morality only a problem of the student. It is a question of the freedom of the teacher. There is nothing that makes the life of the professor and the tutor so wretched and so undesirable as the burden of moral order and discipline. This might be turned over to the church hall, the method of which should be sympathetic direction rather than compulsion.

* Harvard has now (1906) two larger opportunities for social life, Phillips Brooks House and the Union. The proportion of students interested by the former is probably one in ten; by the latter, one in three perhaps.

There are of course other possible ways of correcting present conditions. There might be, for instance, stricter university rules as to hours, place of residence, etc., but it is difficult to see how this can be done without close inspection, and such methods add to the burden of expense, already greater than the authorities find it easy to meet. Where there are no dormitories it would be next to impossible, and where these are found there are never enough, and to put them under close supervision would probably create intense opposition on account of generations of traditional "freedom." To classify students in colleges by their departments of study would be impracticable because of their size. Harvard's classical course, for example, includes about two thousand undergraduates. It is, therefore, impossible for the deans and heads of these departments, who are as a rule also teachers, to do much in the way of looking after their wards. Even the system of advisers for groups of students is apt to be perfunctory, and the conferences are few and far between, and the topics considered seldom concern character.

THE FRATERNITY HOUSES SUGGEST A WAY.

A help towards a solution in certain institutions, e. g. the University of Michigan, possibly in most others, might be found in an official recognition of the fraternity houses, and a furthering of their development as places of study. In many respects they are not unlike the earlier character of the medieval houses that gradually grew into the dignity of halls and colleges. They simply need enlargement of buildings, a resident tutor or two, and an authorization permitting the residents to prepare therein exclusively for all examinations. It would be perhaps a little quixotic in present conditions to expect them to have a chapel, but the suggestion of larger things is certainly already found in those chapter houses of the fraternities. It is interesting to note in this connection that the early European college halls were sometimes the products of medieval guilds. For example, Corpus Christi, one of the most attractive of Oxford colleges, was the joint foundation of the Guild of the Blessed Virgin

and the Guild of Corpus Christi. There is, therefore, nothing preposterous in the suggestion that club houses, or the so-called "forts" or students' coöperative dining places, or fraternal halls at universities of the United States may have the same evolutionary development. The fraternity house, however, is essentially clanish at present, and is, for this reason, more a hint than a model.

But these propositions are possibly more interesting than immediately practical. Many no doubt will feel the same skepticism as to the plan for church halls. The problem is no light one. It is indeed stupendous and appalling to those who are earnestly aware of the need of improvement. To begin the equipment and endowment of church halls would be for years but as a drop in the bucket. Yet it may be worth while to begin, if in only a small way. Questions of discipline, of internal management, of relations to the university, whether or not residence should be made compulsory, or should be restricted to students of one faith (a very doubtful proceeding)—all these matters could safely be left to time and experience to work out.

THE CHURCH HALL NOT AN INTRUSION.

Of course as to state universities, which have been our main consideration all through, though not exclusively so, the field is more open than elsewhere, by reason of there being no dormitories. Instead of its being an intrusion of the Church into the affairs of the State, the plan of church halls may reasonably be described as a possible and a practicable solution of the troublesome question as to the proper relations of Church and State in at least the cause of higher education. Instead of the Church demanding her rights, as she has done too much in certain quarters, she would learn thus that her highest privilege is to surrender her right whenever the State has become fit to assume it, and she would humbly and energetically coöperate in the effort to educate true men and women. Nor would it necessarily bring about a further segregation of the already too much disintegrated and exclusive sects of Christianity, as some suppose. On the contrary, it should quicken the larger and

more wholesome instincts of each denomination, for it would set all to looking at a new ideal, a State alive to its duty of developing manhood. The denominations would begin to offer help where they had long demanded favors; and the denominational students would at the same time gain a larger outlook than they could in their small and lonely church colleges.

SEGREGATION NATURAL AND UNAVOIDABLE.

The fact is that university life is already largely a matter of segregation—of grouping, and the growth in this direction is rather alarming to many who have the best interests of the college man at heart. There are, for example, the religious groups. Would it be as bad to have a dignified college of students all of one religious persuasion—though this is not necessarily a part of the church hall plan, it is to be remembered—as to have little clubs of Episcopalians here, Presbyterians there, Unitarians, Roman Catholics, etc., somewhere else, and all shunned by the major portion of their own brethren in the faith? Then, too, there are the social groups, whose ideals tend more and more in the direction of an undemocratic exclusiveness, if not of an offensive snobbishness. It is simply impossible in the modern university to have a united life, and if segregation is not provided for the students they will find it in one way or another. The contention here is that it should be controlled and regulated by the proper authorities, and that in all large non-sectarian and state universities this process of regulation and control may be best accomplished by the union of Church and State, or church and educational corporation, in the creation of homes that would respond to a natural desire, and which might be the true substitute for the old class spirit, or for the lost small college. The medieval “halls of the nations” were not in all respects desirable, but if they were able to take into their community men from several different countries, the French “nation” at Paris, for example, including English, Normans or Pickards, why could not a modern church hall include the members of various sects if necessary?

CHURCH HALLS UNITE CHURCH AND STATE.

To put the case more concisely, and to show how it helps both Church and State, let the plan be stated in this more or less logical form:

(1) The Church in each state is in need of a higher institution of learning not only for its candidates for the ministry, but for its other adherents who wish to become collegiate students.

(2) The State has provided such an institution for all its citizens, and has equipped it more thoroughly than any church, acting alone, could equip a separate church college.

(3) The individual citizen is bound by law to support this state institution through taxation, and his wisdom could be questioned if he sent his children to any other, since he is so well provided for in this way.

(4) Why is it not just as much the duty and the privilege of the Church as of the citizen to patronize the state institution,—especially since it can get all it needs there at much less cost than in a separate church college?

As to the organization of such halls, their relations to the university, etc., as before suggested, there is neither room nor need for this article to discuss. Establish the halls, and a way shall be found. Men of wealth have in this plan an unusual opportunity to do great and lasting good, while perpetuating their own names like that of Merton and Wadham at Oxford. To say that the Church has no right or is unwise in these days to continue her church colleges is not the purpose of this paper; but it is not beyond its purpose to suggest that, instead of establishing new church colleges, this plan of church halls at the crowded universities offers infinitely greater and less expensive opportunities for far reaching and permanent good.

GENERAL BENEFITS OF CHURCH HALLS.

If the Church of the future will adopt some such plan of coöperation with the State, the following statement of its advantages and meaning may prove to be without exaggeration:

1st. The church hall plan means a better provision for the education of all young men and women by reason of the consolidation of effort on the part of Church and State. If there is strength in union, here would be union without pernicious interference on either side.

2nd. It means a Church wise enough to follow its student flock where they are already crowding, and means also all the benefits of the small college, imaginary or real, whether found on the Oxford and Cambridge model, or, as in America, widely separated in location and management.

3rd. It means a vast saving in expense to the Church in not having to provide separate college faculties, and to the State in not having to erect or manage dormitories. And of course it means still larger numbers of students flocking to the state universities, and perhaps a higher ideal of scholarship and character, due to the united efforts of two divine powers.

4th. It means, in reply to those who fear denominational strife, that there would be a closer drawing together of the various denominations in the one common and elevating hope to help the State do its duty wisely and well. This might be the means under God of hastening a larger and more actual unity, where all should be one in the work of character building. Strife and jealousy might not be absent at first, but they would finally disappear in the larger pursuit of nobler ends. They would gradually learn that they were there to help, not to control. The one magnificent result should be the development of a better type of student and therefore a higher citizenship. It could hardly fail to quicken and broaden the spiritual conceptions of the student to see his church unselfishly devoted to the Christ-like ideal of service and self-effacement where the good of all is concerned.

5th. It means, therefore, a Church loyal to the State in at least one particular, education, and loyalty to the State is a thing that is not so common as it might be, loyalty in the past being too often shown in hopes of some mercenary or selfish end. By this plan it would become a noble and ennobling duty to help whether rewarded or not. Ecclesi-

astical politics would be eliminated. Writing to the Board of Regents of the State University, in 1892, the Bishop of West Virginia said one of the wisest and manliest things any American bishop has yet said in the educational field: "Of course I know that it is perfectly competent for any church to found its own high school and college, and some of them think it expedient to do so, but, after having given some consideration to the subject, I have concluded to throw my own influence, and to direct that of my people, on the side of the state university, which is the fitting crown and climax of our public school system." This is the spirit back of the church hall plan.

6th. The student for the ministry would also receive great benefit through this method. For him there could be help in the neglected classics if desired. His education now, however, is frequently the product of conditions that undoubtedly do much to refine and idealize his æsthetic qualities, to make him what is sometimes called a "good churchman," but there is a suspicion that this is done too often at the expense of his mental breadth or of his ability to reach and know men. If he were sent to a church hall at a state university it ought to be possible to provide for him there all the æsthetic beauty of the Church and its worship, and to have him hold fast by a definite faith, while he would be at the same time receiving the human touch that comes mainly through some contact with several hundred or several thousand other students representing all sorts and conditions of life, religious and secular. If this would endanger his faith, then it might be all the better to do so early, before he enters the ministry, for he shall have much the same sort of life and temptation later on, and be decidedly less prepared for it. Nearly one hundred years ago Thomas Jefferson proposed that each church, instead of going off by itself, should equip and endow a theological school at the University of Virginia. If this had been done there would be fewer struggling half-supported seminaries, and there would have been a better trained ministry, and a strong feeling of oneness of purpose that is only now feebly gaining hold.

A WORK WORTHY OF CHURCH AND NATION.

Through a state able to provide generously for his more intellectual and material needs, acting with a church consecrated to the spirit of service and helpfulness, students could be sent forth ready to become citizens of a larger mould in body, mind and spirit. It is a work worthy of the highest endeavors of a whole nation. Will the Church be catholic enough ("big enough" is another name for the same thing) to undertake it, and will the State meet the Church half way by encouraging and recognizing such a plan?

NOTES

HOW HALLS AND COLLEGES ORIGINATED.

In his "Apology for the American University," President Jordan sneers at "the splendid aggregation of great boarding-schools which modern needs are slowly and reluctantly moulding into Oxford University." In spite of my using Oxford and Cambridge as illustrations of my various points, I hold no brief for those great universities; but the learned head of Leland Stanford certainly has read his history carelessly in this matter. He is assuming that the college is the original institution, whereas the fact is that the university comes first in point of time. Prof. Paulsen says it would occur to no one out of England to lay the emphasis on the college. It was only by the growth of college spirit in the later ages that the university was apparently belittled. This excessive college spirit could easily be guarded against in the development of the American plan. The essence of the hall or college system is that it does not in the least alter or interfere with the university's organism as such.

How some halls arose can be seen in the case of Edmund Hall, Oxford. V. A. Huber, in his German history of English universities, says of it: "Magister Edmund le Riche opened a hall and school in his own house, and soon attracted great numbers, partly by his distinguished talents in teaching, and partly by his kindness in not only making no charge to his pupils for instruction, but even helping them out of his own means. . . . Every celebrated teacher would naturally extend his sphere of action beyond the numbers whom his own house could possibly accommodate." This was in the 13th century.

He also says: "That the halls were frequently established by students voluntarily coalescing and choosing their manager (or principal of the Hall) admits of no doubt."

At first, boarding was anywhere the student found convenient, just as at many modern universities, but later on licensed hostels and halls, entirely scholastic, became the only recognized places. At one time Oxford had 300 such halls when it is also believed it had as many as 30,000 students. From Merton's time, in the latter half of the 13th century, "universities found from time to time more or less generous benefactors eager to save their souls or benefit the church, by either

founding new or enriching old colleges." In this development several hostels or smaller halls were often merged into one college. Some larger halls gradually became known as colleges.

The modern boarding-house at American universities is being replaced by magnificent and luxurious private dormitories, which are in danger of developing a lamentable sort of segregation into distinct social classes. It is a pity that the same great sums of money could not be used to create colleges. Herein the so-called Dark Ages seem to teach us a lesson.

In Bishop Peterkin's address to the annual Diocesan Council, in 1892, he outlined his idea thus:

"The question of what we would do in West Virginia for the education of our youth under Church influences, is one that has been constantly present to my mind, and has occasioned much anxious thought. . . . Under the circumstances I have entered upon the enterprise of founding at Morgantown, the site of our State University, such an institution as would accomplish the religious ends we have in view, while at the same time utilizing, without cost to ourselves, the common provision the State makes for the intellectual training of her youth. The idea is to have in Morgantown a hall which shall be a home for students, in which they shall live under greater safeguards than are now altogether possible, and also come under such religious influences as their parents would prefer, while at the same time freely enjoying the superior educational advantages the State affords. In this way the young men of our congregations, who attend the State University, would have a religious home of their own choice, and come under the constant influence of their own Church; and they would also, at the same time be coming into contact with the larger life of the commonwealth in which they live, and be meeting from day to day, from all parts of the State, young men of every religious name, with many of whom they will be associated in after life."

THE WARDEN'S REPORT, 1897.

These extracts from a report of the Episcopal Hall made to the Diocesan Council of West Virginia, June, 1897, may throw some light on the possibilities of such an institution, even when begun in the humblest way. It is the experience of an actual "Hall":

Although the enlarged Hall was not finished in time for the opening last September, the number of students entering or wishing to enter, exceeded the capacity. We had forty-two to begin with in September, and the average for the year was about thirty-six. These made quite a houseful in addition to the warden's family and the servants.

. . . . Did the Hall make money? No; nor was it founded for that purpose. There are higher and nobler ways of making an institution "pay" than in money. The intention of the Hall was first to provide a good home and moral environment for such students as took residence in it, doing its best to help them, and *then* to make a reasonable interest on the money invested, if possible; but always and all the time to make the primary object the building up of character, the development of a true christian citizenship, and the making of the student's life a happier and a better existence. I think I speak with authority when I say that there would be entire satisfaction if this ideal end could be accomplished with the payment of bare expenses. Who will be ready to deny that the Hall "pays" if it accomplishes, even in but a small degree, the object above stated; if it can influence for good each year a few students, if it can send them forth more intelligent and loyal churchmen, and, for that very reason, more efficient and faithful citizens of the commonwealth?

That this has been done could easily be seen if the evidences were not so widely scattered over the state. It would not become me to go into details, or to tell boastfully of all that has been done; yet in defence of an institution that is peculiarly liable to misunderstanding and unjust criticism because of its unique character and on account of fond and foolish parents dissatisfied, or a boy now and then who proved unreachable by kindness and patience, and has to be expelled, it may be necessary to refer to the fact that there is another and a larger and a truer side of the Hall's doings. It was necessary in these beginning days firmly to convince people that the Hall could not be used as a penitentiary, that good industrious boys were not to be contaminated by the companionship of vicious and lazy boys. Too many parents look upon a boarding-school as a place for the boy who cannot be managed at home; and they are very free to send their boy there and condemn the management most severely if it does not conform to their ideas of discipline, and in almost all cases, to take the boy's side absolutely, his absence and distance causing them to forget all but his virtues. The Hall has had its share of this kind of parent, and here and there through the state there are and will be parents and boys no doubt who will have their dark tales to tell of Hall management. I leave it to the council to judge of how much has been done in this manner to make it safe for a sensible parent to send his ordinarily good boy to the Hall.

Outside of these smaller problems of the boy's individual life, the Hall has attempted a larger work of a broader, though not necessarily a deeper, character. Of course the church services were carried on regularly during the university year, and the attendance—between the foot-ball and base-ball seasons—is quite remarkable. The voluntary family prayers daily were well attended.

But the Hall's influence is by no means limited to Hall residents,

